28: Spiro--132-133
116, 583, 437, 591

(1947-48) 1949

Woleaians-1-1
Ifalik

"When a couple decides to marry, each party tells his own parents of his decision. The parents may object, but the young people may choose to ignore their objections. The only consequence of their objection, therefore, is that the couple will not live in the girl's parental home, should her parents object. The incidence of parental objection, however, is negligible. On a day decided in advance, there is an exchange of gifts between the two families. The girl's mother brings food, usually cooked taro and breadfruit to the boy's family, after which the boy's family offers coconuts to the girl's family. The boy himself brings gifts of rope toddy and fish to the parents of the girl. The food brought to the house of the boy is distributed to members of his clan. (14) [133] However, there is no public ceremony or gathering, or religious rite, the exchange of food constituting the consummation of the marriage. Should either family feel that it had given less food than the other, it will add to its gift the following day. The first night of their marriage the couple sleeps in the house of the boy's parents. They may remain longer, if they choose,

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"14. In the event that the girl is widowed, the boy's family bring gifts of food and skirts to the family of her deceased husband."

but after some lapse of time, they move to the home of the girl's parents, where they take up residence, though matrilicality is not the invariable rule.

Of sixty-six marriages studies in the genealogies in the island of Felarik (which includes the two districts of Rauau and Felarik), forty-two, or sixty-three percent, were matrilocal. The remaining twenty-four were patrilocal, autolocal, or aevam local.

The newly-weds resume their normal routine after marriage, there being no analogue to the western honeymoon. (15)"

"15. The informants were intrigued by the description of the American honeymoon, and indicated their approval by profuse 'erats' (very good), 'one week, only chow, only copulate.)"

28: Spiro--133
116, 583

(1947-48) 1949

Woleaians-1-2
Ifalik

"There are two other ways of obtaining a wife, both known as the gavato. One is child betrothal. A young man may fall in love with a young girl, who has not yet reached puberty, and wish to marry her. Being ashamed to speak to her parents of the matter, he commissions his parents to make the overtures. His mother informs the girl's mother of her son's desire, and the latter responds inthe culturally patterned étiquette, that her daughter is 'a fool fellow, no savvy nothing.' The girl's mother replies that this should be no obstacle because she will take the girl into her household and train her in the domestic arts. Should the girl's parents agree, she goes to live in the boy's house, and is treated as an aevam in the house. She may refuse to accept this arrangement, in which case she is not compelled to. Should she agree, the two households become closely knit, and periodically exchange food until she has had her third menstruation, after which she and the boy are considered married. The girl may consent to the arrangement, but after attaining puberty, she may change her mind. Her parents exert tremendous influence on her, however, by claiming that they would be shamed if she did not comply, 'Every day and every year that boy give you and me chow, you no ashamed? I ashamed. Suppose you no take for husband, I go away.' This argument usually suffices to convince her.

The other method of obtaining a spouse, called gavato as well, is infant betrothal.

28: Spiro--133 (1947-48) 1949 Woleaians-2
116, 583 Ifalik

Should two women give birth to babies in the Birth Hut at the same time, they may agree (if the babies are of opposite sex) that their children, when grown, should marry each other. The children, as soon as they can talk, are informed of their mothers' compact. However, when they reach their seniority they may demur from the parental agreement.

The incidence of either of the gavato marriages is slight."